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Project 3

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Annotated Bibliography

Saulny, Susan. "In Strangers’ Glances at Family, Tensions Linger." The New York Times. The

 New York Times, 12 Oct. 2011. Web. 30 Oct. 2013.

 This article, published in October 2011 in the New York Times, is a part of a series Race Remixed, which all explore the growing number of mixed-race Americans. The article by Susan Saulny is about two generations of a mixed-race family, centering on Heather Greenwood. Heather was adopted by white parents in the early 1970s in Flemington, NJ when mixed-race babies had a hard time finding homes. As an adult, she married a white man and they have two biological daughters.

 The article tells a variety of stories from Heather's childhood and also her adulthood with her own children. The stories show how strangers have gawked at, questioned, and said racist comments to both her adopted mother when she was a child and now to her family as she raises her mixed-race children. Included in the article is a statistic that the population of mixed-race Americans is quickly growing, and now one in seven new marriages in America are between spouses of different races/ ethnicities.

 Since this article is from the New York Times, it is not a scholarly source, but it is useful to my topic of the historical taboo around interracial relationships and mixed children and how times are changing around these issues. The intended audience for this source is broad, because it's available online to anyone who reads the New York Times. It shows through the story of a modern American family that though progress has been made, and interracial marriages/ families are increasingly commonplace in America, racial tensions still persist, people still judge what they don't understand, and racism is still very real. This is only the story of one family, so it should not be taken as the experience of all mixed-race families, but it does provide some very personal and interesting insight into the topic through two generations of stories.

Stanley, Sandra Kumamoto. "Settling Scores: The Metamorphosis of Madame Butterfly and Her

Transnational Legacy" Pacific Coast Philology 42.2 (2007): 257-63. JSTOR. Web. 6 Nov. 2013. <www.jstor.org/stable/25474237>.

This article from Pacific Coast Philology takes a very critical look at the Madame Butterfly narratives. Beginning with an overview of Giacomo Puccini’s 1904 opera, *Madama Butterfly*, it states that the work is globally cross-pollinated, and draws from a number of other sources. These are Pierre Loti’s 1887 semi-autobiographical novel, *Madame Chysantheme* and John Luther Long’s 1898 short story “Madame Butterfly” (257). The article then refers to Henry David Hwang’s *M. Butterfly* as a powerful, post-colonial response to the colonizing narrative. The author examines these narratives from a lens that looks at cultural anxieties about crossing racial, national, and material boundaries (257).

Specifically, Stanley is interested in two strains that are present in all the Madame Butterfly narratives. The first is the character of Butterfly, a figure who nationally aligns herself with her lover and his American values, but stays in Japan/ Asia. The second is the child she produces with the American, who is marked by its miscegenated identity, whether or not it is taken by the American father (257). Stanley explores in depth these two strains, later saying, "While a child is typically a conventional symbol of the future, her offspring, by its very miscenegenated status, promises not to reproduce a white American or Japanese past, but to produce an emerging contested identity, one that disrupts traditional nativist categories of national identity.” (260)

 This scholarly article offers a deep critique of the mixed race child produced within the various Butterfly narratives, making it useful when examining how Americans see mixed-race relationships and the children produced out of them. Stanley says, "Moreover, this mixed race body not only demands a reading that cuts across cultural, racial, and ethnic lines, but also demands an understanding of national ethnicity in a globalized context" (261). This analysis will be useful as I more closely examine the history and ever-changing perception of mixed-race relationships, marriages, and the children produced within them. The Butterfly narratives differ from the majority of my research, though, because they have to do with a fictional, international relationship between a white person and an “Asian” person. The majority of my research is looking at black and white relationships, marriages, and mixed children in America over time.

Angel, Naomi. "The Missing Bi-racial Child in Hollywood." Canadian Review of American

Studies 37.2 (2007): 239-263. Project MUSE. Web. 30 Oct. 2013. <http://muse.jhu.edu/journals/canadian\_review\_of\_american\_studies/summary/v037/37.2angel.html>.

The scholarly work analyses the use of mixed-race characters in the films *Guess Who’s Coming to Dinner* (1967) and *Jungle Fever* (1996). It looks at the indirect presence of these characters and analyses them in light of the history of social and legal stigmatization of mixed-race people (1). Angel looks at the way the mixed characters are talked about but rarely seen and rarely having their own voice, which enforces the stigma against them. She also talks about the important topic of mixed-race individual’s inability to claim that they are “mixed-race”, and being forced to claim only one race, resulting in a lack of solid statistics to prove their existence.

The stories we tell are extremely important, and often tell a lot about current ideas during a specific time in history. Angel’s examination of broad ideas and specific issues about “mixed-race” identities and communities through the use of film narratives and characters presented in them can teach us a lot. Cultural imaginings of mixed race people in these films are looked at within the specific cultural frameworks present at the time each film was made. Her analysis will be useful as I examine how Americans have seen mixed-race relationships and children over time.

"Interracial Marriages on the Rise: Highly Educated Young Black Men Are among the Most

 Likely to Marry outside Their Race." The Journal of Blacks in Higher Education 48

 (2005): 44-45. JSTOR. Web. 8 Nov. 2013. <http://www.jstor.org/stable/25073235>

 This short article from The Journal of Blacks in Higher Education highlights trends in the increase in interracial marriages over time. It also points out trends within that increase. The article begins with a brief historical overview of laws prohibiting interracial marriage between blacks and whites and overviews the Loving vs. Virginia case.

 The article refers to a report by Portland State University professors which breaks down specific trends in interracial marriages. They found that black men are more than twice as likely to marry outside of their race as black women. Nearly 10% of married black men have a spouse of a different race, while 4.1% of black women who are married have a spouse of a different race. They also found that the younger person, the more likely they are to intermarry. There was also a significant trend that showed the more education an African American had, the more likely they were to marry outside of their race. They pointed this to sociological reasons, because if one drops out of high school, they have much less opportunities to enter diverse situations, like college and workplaces where they could meet a wide variety of people outside of their race.

 This scholarly article was concise, but very informative. It showed clear trends in the increase in interracial marriages over the last forty years. Within that increase, it highlighted other trends which relate to the changing perceptions around interracial marriage in America. Though the information provided is limited, it provides useful statistics for this project.

Wallenstein, Peter. “The Right to Marry: Loving v. Virginia.” OAH Magazine of History 9.2

(1995): 37-41. JSTOR. Web. 7 Nov. 2013. <www.jstor.org/stable/25163014>

 This article published by the Organization of American Historians in 1995 gives a very thorough history of the Loving vs. Virginia case and information related to the case. The Lovings were married in 1958 in Washington, DC, and then returned to their home in Virginia. Three weeks later they were arrested at their home because by being married in VA, they were breaking a law that had been around since 1691. The law had been put in place specifically to prevent mixed-race children from being born in VA. Originally the law stated that a white person would be banished from the state of VA for marrying a non-white. In 1878, the penalty became for both the white and non-white person who intermarried. If convicted, both would be put in the state penitentiary for 2 to 5 years.

 In 1948, the California Supreme Court ruled the California law against interracial marriage unconstitutional. Other states began to follow, but by the 1960s, all southern states still retained their bans. The Lovings decided to push back harder against the unjust law, and finally in June of 1967, their resistance paid off and Chief Justice Earl Warren declared that the states’ rights had to defer to the 14th Amendment. In the end, Justice Warren said, “Under our Constitution, the freedom to marry, or not marry, a person of another race resides with the individual and cannot be infringed by the State” ( 41).

 Since this article is posted on JSTOR and is from a historical magazine, the information is scholarly. It sets up very important context when looking at the taboo of interracial relationships in America. Clearly, the taboo runs deep and back to slavery and before, but the Loving vs. Virginia case is a game-changing ruling about the issue that can’t be overlooked when talking about interracial marriage today. When talking about interracial children, the original 1691 law is important to remember, because it was a law specifically meant to prevent mixed children.

Vander Zanden, James W. “The Ideology of White Supremacy.” Journal of the History of Ideas

20.3 (1959): 385-402. JSTOR. Web. 6 Nov. 2013. <http://www.jstor.org/stable/2708116>.

Zanden makes strong arguments in his 1959 article about the Southern ideologies of white supremacy. He claims that the Southern way of life is distinctive and that “the Negro” has always been central to it. A recent history when the article was written was the national breakdown of school segregation by the decision of Chief Justice Earl Warren in May of 1954 (385). Zanden talks about how this decision to end school segregation was seen as a great threat to many whites and the “Southern way of life”. There was a strong segregationist counter-revolution, which held, as he argues did all segregationists, three major ideologies. These were, “1. Segregation is part of the natural order and as such is eternally fixed. 2. The Negro is inferior to the white, or at the very least, is “different” from the white. 3. The break-down of segregation in any of its aspects will inevitably lead to racial amalgamation, resulting in a host of disastrous consequences.” (385-86)

The article goes on to explore these ideas more deeply and say that whether or not the ideas were true, they were believed by many and shaping these people’s actions. Zanden goes in depth about how many of these beliefs were supported by a twisted view of the Bible and the God of creation. It was commonly held that God created people black and white to separate them, and that they should stay separate. Segregationists used the Bible to support their “superiority” and even to support slavery.

The views of segregationists explored in this historical article are essential for us to remember as we look at mixed-race identities historically and presently. Specifically, the fear of “racial amalgamation” and “disastrous consequences” because of the breaking down of segregation is a history we shouldn’t forget. Reflecting on these views helps in understanding not-so-distant roots of racism that shape ideas which persist to this day. Of course, this is just one document on the concept of “white supremacy” and is specifically related to the Southern states, so the context is limited, but still extremely useful.

Historical Overview

 In America, over time, the popular perception of interracial relationships, marriage, and children have drastically changed. Though much progress has been made, historical roots of racism still shape and shadow the perceptions of many to this day. When looking at the historical context of interracial romantic relations and mixed-race children, some conclusions can be drawn based on looking at old laws related to these relationships and in analyzing media portrayals. Historically, interracial romance was very taboo, and mixed-race children can be seen as the epitome of this taboo.

 When looking at interracial relations, we can’t forget American slavery. Of course, racist perceptions pre-date slavery, but it is one of the grossest climaxes of racist thought turned action in all of history. Interracial relationships, mostly by force, were common on Southern plantations in the time of slavery. Illegitimate mixed-race children often were born out of these master and slave relationships and would be born into slavery themselves.

Many historical laws relate to interracial relationships. Specifically, there were laws that maintained the racial segregation of schools and laws that prohibited interracial marriage. A law was in place in Virginia, starting in 1961, that continued until the case of Loving vs. Virginia in the 1960s. "The law that the Lovings broke originated in 1691 when the House of Burgesses sought to reduce the number of mixed-race children born in the Virginia colony, particularly mixed-race children whose mothers were white" (Wallenstein 38).

 Chief Justice Earl Warren presided over the decision to end school segregation nationwide in May of 1954. (Zanden 385) He also presided over the decision to overturn bans on interracial marriage and leave the freedom to marry a person of another race up to the individual and not the state. In June of 1967, the decision was made in the Loving v. Virginia case. (Wallenstein 41) These Supreme Court decisions were both huge steps forward in equality, but they were resisted heavily by some, specifically Southern segregationists. These segregationists saw the separation of the races as “part of the natural order” set up by God. They saw Negros as inferior to whites and ultimately they saw the break-down of segregation as inevitably leading to racial amalgamation, which they claimed would result in “disastrous consequences” (Zanden 385-86).

Clearly, in America, there have been long-held fears of interracial romance and the “consequences” of these relationships socially and politically. Specifically, the fear always comes back to mixed-race children and their identities. Identities that have long been ignored and pushed down by society. Slowly over time, interracial relationships have become more commonplace and the number of interracial marriages in America is ever-rising. Now, one in seven new marriages in America is between spouses of different races/ ethnicities. (Saulny 1)

 With this increase in interracial marriage in America over time, media portrayals of these relationships have become more common. Many past media portrayals of interracial relationships have not been very positive, though, and often bi-racial children are left out or underrepresented in these narratives. David Henry Hwang’s play *M. Butterfly* (1988) and Spike Lee’s film *Jungle Fever* (1991) are both depictions of interracial relationships where the main male characters are cheating on their (same race) wives. In *M. Butterfly* the relationship is the product of fantasy and obsession with ideas about Eastern femininity and Western masculinity.

*M. Butterfly* is a post-colonial response to multiple other “Butterfly” narratives from the end of the 1800s and beginning of the 1900s. These stories all include a mixed-race child at some point in the narrative. In some versions the child is taken by the American father back to the U.S. to be with him and his wife there, while in other versions Butterfly runs away with the child. Either way, “While a child is typically a conventional symbol of the future, her offspring, by its very miscenegenated status, promises not to reproduce a white American or Japanese past, but to produce an emerging contested identity, one that disrupts traditional nativist categories of national identity” (Stanley 260).

A child produced in an interracial relationship, a mixed-race child, is a “disruption of categories” of traditional, nationalist identity. Historically, it is this disruption, beginning with an interracial relationship and peaking with a child produced in such a relationship that seems to have caused so much anxiety and racism in many Americans. Though the popular perception of interracial relationships, marriage, and children have changed significantly over time, as seen in changing laws and increased media portrayals, there still lingers a hint of the taboo against interracial romance and mixed-race children.